

EYXAPIΣTIA:

OR, A

Grateful Acknowledgment

OF

GOD'S GOODNESS

In Preserving our most Gracious

King WILLIAM,

And for the

Success of His Arms this Last Summer.

*Deliver'd in a*

S E R M O N

To a Country-Auditory

On the 22<sup>d</sup> of *September* 1695. Being the Day  
appointed by Authority for a

*Publick Thanksgiving.*

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By WILLIAM CORBIN, Preacher at the Chapel of  
*Bromley St. Leonard's* in the County of *Middlesex.*

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in *Warwick-Lane.* MDCXC V.



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To the Right Honourable

Sir *JOHN SOMMERS*, Kt.

Lord Keeper of the Great Seal of *England*,  
and one of His Majesty's most Honourable Privy Council.

MY LORD,

**R**eflecting upon the hearty Affection that you bear both to His Majesty's Person and Government, and the Greatness of the Post in which you now stand, which renders you serviceable to both ; I have presumed to shelter this plain Discourse under your Honour's Patronage, and sent it abroad into the World under the Protection of your Name.

The Design of it is to convince some, to confirm others, and to shew how sincerely zealous I am for the Publick Good

*The Dedication.*

both of the Church and State. I humbly beg your Honour's Pardon for my Presumption in this Dedication, since hereby only I have the Advantage of demonstrating my zealous Affections towards, and grateful Acknowledgment of your excellent Merits, and to shew how much I am,

MY LORD,

Your Lordship's most

Humble, most Grateful,

and Obedient Servant,

*Will. Corbin.*

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To



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To the Worshipful

**G E O R G E F O R D, Esq;**

One of His Majesty's Justices of the  
Peace for the County of *Middlesex*,

A N D

To the rest of the Parishioners of the Parish of  
*Bromley St. Leonard's* in the said COUNTY.

**A**S this Discourse reached the Bars of most, or  
all, of you from the Pulpit, it now returns to  
refresh your Memories from the Press; not  
that I question your steady Loyalty to his Majesty's Per-  
son, and true Affection to his Government, nor from any  
ambitious Temper in me to appear to Print, especially  
in this Carping Age; but, to gratifie the repeated De-  
sires and earnest Sollicitations of some of you to whom I  
am highly obliged. I therefore make a Present hereof  
to you; accept of it therefore in the plain Dress in which  
it was deliver'd. Your Earnest Desires were the Mid-  
wife that ushered it into the World; and therefore how  
mis-shapen soever it is, call it your own. The Design  
of

of it is laudable, and it may serve, by the Blessing of God, (if it fall into the hands of any such) to confirm the Minds of those that are wavering in their Affections to the Present Government, to convince and silence the Enemies thereof, and perswade all to a Holy and Christian Emulation, of exceeding each other in their Loyalty to the KING, in their true Affections to his Government, and diligent Endeavours, in their several Capacities, for the Preservation of both, and to engage all in a Charitable and Christian Deportment one toward another. And that it may have this happy Effect upon all, is the earnest Desire and hearty Prayer of,

Worshipful and Beloved,

Your Faithful and Obligated,

(tho' Unworthy) Minister,

W. C.

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E Z R A

EZRA III. 11. the former part.

*And they sung together by course, in praising and giving thanks unto the Lord: because he is good, for his mercy endureth for ever toward Israel.*

**A**S Troubles and Afflictions call for Repentance and Humiliation, so Days of Victory and Deliverances call aloud for Rejoycing and Thanksgiving.

For the grateful Acknowledgment of Favours receiv'd, is a mighty Obligation upon Almighty God to bestow more and greater Favours upon a People.

God hath, blessed be his Name, to all other his Favours and Advantages (which he hath given our KING against His and Our Enemies) added this one, of Delivering so strong a Fortrefs (which our Enemies possessed) into his Hands.

In the Strength of which, being so mightily encreased both by Art and Treasure since they had the Possession of it, they mightily encouraged themselves, and thought perhaps, with the proud Sons of *Anak*, that no Force could stand before them: But, blessed be God, some of them have lived to see themselves deceived, tho Multitudes have perished; which hath not a little advanced the Subject of our Praises this Day: and to add to the Glory and Triumph of so signal a Victory, God, in his infinite Mercy, hath made use hereof, to deliver several

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## A Thanksgiving Sermon for

Thousands of our own Soldiers, who were treacherously deliver'd over to, and detain'd in the Captivity of our Enemies; and that by the Conduct of our Renowned and Illustrious KING WILLIAM, for whose Safety we praise God this Day, as for so signal a Victory he hath obtained against His and Our Enemies in this his Expedition.

And oh! that every one of our Hearts and Lives, as well as our Lips and Tongues, would unanimously and sincerely praise and magnifie the Rock of our Salvation, the Lord of Hosts, and *sing together by course, in praising and giving thanks unto the Lord, because he is good, for his mercy endureth for ever toward Israel.*

The Text and the Occasion are happily met together, and both are joyned in one Duty.

The Thanksgiving, in the Text, was made upon the Laying of the Foundation of the New Temple which was to be in the room of that which was built by Solomon and destroyed by the King of Babylon.

And the Victory which God hath given our King, and the Safety and Protection of his Person, is the Subject of this Day's Thanksgiving.

And we are met together at this time, to acknowledge and adore the Infinite Wisdom and Power of Almighty God, in contriving and bringing such mighty things to pass.

How light soever our Enemies may make of this Action, yet I hope it will prove to be of Consequence to correct their Pride, and a just Retribution for their Cruelty.

For doubtless, God, who hath not been an idle Spectator of their Pride and Blasphemy, of their cruel and unchristian Carriage, will have a time to correct them for all this.

And who can tell, but this is the Season which God  
hath

hath appointed for the Performance of so great a Work, as that of Relieving almost all the Christian World from the Tyranny and Rage, from the unjust Invasions, and proud Insults of, not long since, a growing Tyrant; I mean, *Lewis XIV.* who I hope will, in a little more time, be a dejected and sneaking Nothing, in respect of our Heroick and Illustrious KING: and, through the good Providence of God, the Affairs of the World at this time seem to be disposed for such a Performance, by the wise Conduct, diligent Care, and undaunted Courage, of our Renowned King *WILLIAM*, whom God long, long preserve, to be a Terrour to *France*, and for the Honour, Safety, and Welfare, of all the Reformed Churches in the World.

God hath had a peculiar Care of his Church in all Ages, and he hath never wanted Instruments to rescue and deliver her, when in his infinite Wisdom he hath thought it most convenient: We have many Instances to this purpose in the Holy Scriptures, besides those in Humane Story.

God, we read in Holy Writ, preserved the Church of the *Jews*, by the Conduct of *Joseph* and *Moses*, of *Joshua*, of *David*, of *Esther*, and many others; and since that time, his Church hath been ever dear to him in all Ages; he hath still appeared for her in her Distresses and Afflictions, and by some means or other (as his infinite Wisdom hath thought most convenient) hath wrought out her Deliverance, sometimes by ordinary, and sometimes by extraordinary means, and preserved her in the midst of imminent Dangers: and this hath been proved true more than once within the Experience of two or three Generations past.

God did heretofore make use of *Constantine*, justly stiled *Great*, for the Patronage, Defence, and Support of his Church, in whose Relation this Nation may justly glory:

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ry: And in this Generation, God hath not been wanting to give us extraordinary and signal Instances of that Care which he hath still for his Church amongst us, in raising up our Valiant and Renowned King *WILLIAM*, to be a Patron too, and the Deliverer and Defender thereof; that when we were even brought to the very brink of Ruin, and in the eyes of Humane Probability, we had scarce any way left to escape, then God sent us a Deliverer, in an extraordinary manner, and gave him extraordinary Success, beyond the Expectations either of his Friends or Enemies; and hath from time to time preserved and secured his Person from many secret Machinations, and open Violences of his Enemies, and given Success to his Arms; yea, in this present Expedition, hath given evident Demonstrations of his Care of him, and hath given him such Success which I hope is but a Foretaste or Specimen of what Success he designs him, if our Sins do not prevent it.

Let us therefore *sing together in course*, according to the Example of the Text, and with all the Intentions and Powers of our Souls *praise and give thanks unto the Lord, for he is good, and his mercy endureth for ever towards Israel.*

In discoursing of these Words, I shall observe,

I. The Duty of Praise and Thanksgiving; and then take notice of the Object thereof.

II. I shall speak something briefly to the Subject of this Praise; which may serve as an Argument to prove the Reasonableness of the Duty.

III. Shew you the manner how it ought to be performed, with the Qualifications with which it must be accompanied to render it acceptable to God, and profitable to our Selves; and so conclude with some brief Reflexions upon our Duty.

I begin



I begin with the First; (*viz.*) The Duty of Praise and Thanksgiving. And this is always incumbent upon the receiving of Blessings; and therefore the Holy Prophet calls upon Men oftentimes in one Psalm, to *praise the Lord for his Goodness, and declare the Wonders that he doth for the Children of Men*; yea, he calls upon the Heavens and the Earth, and the Stars, yea the Angels in Heaven, to praise the Lord, *and he himself will praise him continually.* Psal. 107.  
1, 8, 15,  
21, 31.  
Psal. 71. 6.

And this is sometimes expressed by shewing forth, *Psal. 9. 1.* sometimes by declaring his Doings, *Psal. 96. 30.* and to exalt his Praise, *Isa. 38. 18.* and many more.

And therefore I observe in the

Second place, That this Praise must have a determinate Object; and that we must acknowledge to be twofold, principally God; and secondarily our Benefactors, as the Instruments of God.

First, The principal Object of our Praise and Thanks is God; for 'tis from him that *every good and perfect Gift cometh*, saith the Apostle, and *in him that we live, move, and have our being.* He is eminently the Object of our Praise, as well for those excellent and divine Perfections that are in him, as for those abundant Blessings and Favours which he bestoweth upon us, which deservedly require our Praise and Adoration; and therefore our Praise is sometimes taken for the whole Worship of God, as *St. Paul* intimates, but more especially for that Joy and Gladness which we conceive of his Goodness. Jam. 1. 17.  
Rom. 1.  
27.  
Psal. 92. 5.

For besides those Excellencies that dwell in him, we have innumerable Benefits to praise and thank God for, which I need not now stand to enumerate, forasmuch as the repeated Affluence of them may be sufficient to lead an ingenious Temper to the Acknowledgment of that Bounty which bestoweth such good things upon us. We have our Beings, and all those necessary Supports which  
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Psal. 145.  
16.

are required to sustain and refresh us, from God; he openeth his hand, and filleth all things living with plenteousness; our Wool, and our Flax, our Corn, our Wine, and Oyl, comes all from the Bounty of God, and are of excellent use to support and sustain our humane Nature.

And the Ordinances of God, the Word preached, and the Sacraments duly administred, are of excellent use, to beget in us, and preserve us to, a spiritual and eternal Life; for which, the pious Examples and the renowned Actions of those that have gone before us in the Faith of Jesus Christ, are no small Advantage, and may serve to excite our Diligence to write after their Copy, that at last we may be Partakers of the same Glory with them in the Kingdom of Heaven: All which comes from God, and we ought to praise and thank God for them all.

But that which we come hither this Day to praise and thank God for more peculiarly, is such a Blessing, as we know not well how to express it: it is the Preservation of his Majesty's Person in the midst of so eminent and great Dangers; by whom, as God's Instrument, we enjoy all the forementioned Blessings.

And we praise and thank God this Day for the Success of his Arms against such an important, and almost impregnable Fortification, which he hath valiantly wrested out of the possession of our Enemies, almost in the sight of their whole Army.

And that by his Conduct, God hath delivered so many Thousands of our own Soldiers out of the Captivity of our Enemies, who were treacherously delivered unto them.

We acknowledge the Providence of God principally in the performance of all this; and therefore we principally praise and thank God for them, as also for those former Blessings which we have received, which we know not well how to express the Greatness of.

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It is for the Conservation of our pure Religion, which (beyond any thing that the Enemies thereof could ever yet make appear) is the most pure Religion (both in its Constitution and Discipline, in its Precepts and Doctrine) that is this day in the World.

We praise and thank God also for the free and publick Exercise of his Worship, without any Idolatrous Injunctions, or the giddy Inventions of Mercenary Priests.

And farther, for the Conservation of our Civil Rights and Properties we bless and thank God this Day; all which, through his Goodness, are now secured to us, contrary to, and beyond the Expectations of our Enemies, yea, beyond our own Hopes, not many Years ago; which cannot yet be forgotten by any thinking Person; and that God hath, in his infinite Wisdom and Goodness, raised up such an Instrument for our Preservation and Defence, and the Conservation of all these singular and great Privileges: So that all our Fears and Jealousies in our Selves, and all the cruel Designs and Machinations of our Enemies, have hitherto come to nothing; and I hope will come to nothing in respect of our Disadvantage for ever. All which, we obtain and enjoy by the wise Conduct and valiant Deportment of our Illustrious and Gracious King *WILLIAM*, for whom we praise and thank the God of Heaven, who hath raised up such a noble Instrument upon Earth thus to defend and secure us, and preserve all these Advantages to us, and who hath already, in a great measure, been instrumental to correct the Pride, and bring down the high Conceits of all our Enemies, that dare own themselves publickly to be so, who would long ere this time have debauch'd our Religion with an Idolatrous Superstition, sequestred our Civil Properties, and made our Lives a Prey to their Ambition and Cruelty, if God had not prevented them: And that this was their Design, was conspicuous to all the World,

if

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if their Power could have prevailed; for we of these Kingdoms could not expect to fare better under the Power of *France* than their own Native Subjects, which is notoriously known to all the World.

We therefore praise and thank God, who is the Rock of our Salvation, who hath raised up for us so noble and glorious an Instrument, and by him hath hitherto prevented their Designs, and preserved him to this Day, against all their Contrivance (treacherously and secretly) to assassinate his Royal Person more than once, since they could not prevail against him by their open Attempts: But God hath hitherto prevented their Designs against him, and, we hope, will bring him back in Safety now also, to sit upon his Throne, and long, long, govern these Kingdoms, notwithstanding whatsoever Malice, whatsoever Treason, whatsoever the Cruelty of *France* and Hell can contrive, and that in spite of all his Enemies, he may long be a publick Blessing to these Kingdoms, and all the Reformed Churches in the World may joyce in him, and thank and praise God, together with us, for raising up so noble an Instrument for their and our Safety and Deliverance; who is in the second Place, being so noble a Benefactor, a fit Object of our Thanks and Praise, who hath so often hazarded his Life, and as it were, lightly esteemed the Glory, Ease, and Pleasure, with which an Imperial Crown is generally attended; and all for the Safety of our Lives, to preserve our Properties, and to secure us against all the unjust Invasions and proud Insultations of our avowed Enemies, for which he well deserves our Thanks and Praise: And yet there are some malevolent and wicked Spirits still among us (the more's the pity) who are so ungrateful, that they will not only not own, but despise and undervalue him for all this: But I hope the Number of such ungrateful People is but small, and that they will now see their Interest

terest, and be ashamed of their Folly, and joyn together with us in thanking and praising our most Gracious and DREAD SOVERAIGN for what he hath done for us, and for what we enjoy by his means, and return him our hearty Affections, and deport our selves toward him and his Government with all Loyalty and Obedience every day, and together put up our most devout Prayers to the God of Heaven this Day, that his farther Success (in all his Enterprizes) may be proportionable to the Goodness of his Cause; and then we may confidently expect, that our Enemies may be rooted out from among us, and not able to appear abroad against us, and our selves, and all that is dear to us, be secured against all the Attempts of *France and Hell*.

A Foretaste of which, we celebrate in our Praises and Thanksgiving this Day (for the singular Preservation of our KING, and the noble Victory obtained by him in this his Expedition,) which is but an Earnest of what God farther designs us by his Conduct, if we are not wanting to our selves.

And this we may conclude, not from any Goodness or Excellency that is in us, for God knoweth we are a disobedient and wicked People, but for the Wickedness of our Enemies, and those manifold Blasphemies with which they have blasphemed God, and for those many Affronts which they have put upon his Majesty, who is a jealous God, and will not let such impudent and daring Offenders go unpunished; and therefore we may expect that God will appear, and vindicate his Honour against so bold and daring Enemies: this he hath begun to do already, for which we come hither to thank and praise him this Day.

And I would to God, that the Hearts of all the Inhabitants of this Kingdom really meant what they express with their Tongues, or ought to express upon this Occa-

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sion, that we may not offer to God the Sacrifice of Fools.

And that we may all of us shew forth the Praises of God throughout the whole course of our Conversations, by our religious and pious Lives, as we do this Day by the Sound of our Lips; for this God expecteth from us, *1 Sam. 12. 14.* and gives us great Encouragement so to do; *For if ye will fear the Lord, saith the Prophet, and serve him, and not rebel against the Commandment of the Lord, then ye shall continue, and also the King that reigneth over you.*

Thus then I have briefly hinted to you the Duty, viz. Thanks and Praise, with the Object thereof, which is principally God, and secondarily our Benefactors: I have also given you some brief Hints concerning the Subject of our Thanks and Praises, viz. all the Good we enjoy, and particularly this Day, for the Preservation of our Gracious and Dread Sovereign in so many and great Dangers, to which he hath been so often exposed in this his Expedition, and for the Success of his Arms both by Land and Sea.

*Psal. 98. 1.* For which (if we knew how to frame it) *let us sing unto the Lord a new Song* (according to the Prophet's Injunction) *because he hath done marvellous things*: and let us, according to the President in the Text, *sing together in course*, that is, now we are called together by Publick Authority for this Exercise, and *praise and thank God, because he is good, and his mercy endureth for ever towards our Israel.*

For repeated Favours, and new Victories, call for repeated Praises and Thanksgiving, and will put ingenious and grateful Spirits upon inventing new Songs to praise God withal: let us therefore praise him for his excellent Greatness, and praise him for his excellent Works; and let the high Praises of God be in our mouths all this Day especially.

But



But alas! what will our Praises signifie to him! we only hereby demonstrate, that we are not stupidly insensible of the great and wonderful Blessings and Favours of God; and this is our Duty not only at this time, and upon this Day, but throughout the whole Course of our Conversations; and as every day affords us new Benefits, so every day should engage us in new Praises, which if we faithfully perform, will engage God to bestow more and greater Blessings upon us, as I intimated before.

The Wisdom of God is able to find out all the Contrivances of Men; and such is his Power, that he will dissipate and expel all those that are levelled against his Church, and turn the Wisdom of all *Achitophels* into Foolishness: And this he hath done often to our own Experience.

Yea, he will give a Symbol of his Presence with all such as faithfully and devoutly thank and praise him; for when the *Israelites* lifted up their Voice, with Trumpets and Cymbals, to make one Sound to be heard, in praising and thanking the Lord, because he is good, and his Mercy endureth for ever, *then the house was filled with the cloud, even the house of the Lord.*

2 Chron  
5. 13.

And our Praises and Thanksgiving for Mercy received, is the ready way to obtain more and greater, if performed with a hearty Sincerity, and without Hypocrisie; for the same Wisdom, the same Power, the same Goodness, and the same Providence, is engaged and concerned for our Good which hath hitherto been, if our Ingratitude prevent it not.

General Mercies require general Praises and Thanks, and such are the Mercies which we commemorate this Day; and the Effect of such our Praises, if hearty and sincere, will appear to our particular Advantage; for if we are thankful for a little, we thereby entitle our selves to much; though the Mercies which we commemorate

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this Day, cannot be said to be little; which if we make that Improvement of as God requires, we shall interest our selves in more and greater than those.

For God's Treasury is never exhausted; he hath Victories still in store, and Deliverances still ready, for a thankful and grateful People: whereas Ingratitude will cause him to hold his hand, and render an Ungrateful People, as unworthy of Mercies in themselves, so despised and rejected by others, an Instance of which we have in the *Jews*, who for their Ingratitude are a People rejected by all the World to this day.

*Miltiades, Aristides, Solon, and others.* The City of *Athens* was upbraided with monstrous Ingratitude, and that justly too, for that she suffered those Worthies to die in Ignominy and Oblivion, who by their vertuous Endeavours had raised her up upon the Pillars of Fame; and brought a great deal of Glory and Honour to that City; but the City covered them with the inglorious Dust of Obscurity: and this is remembred to the great Dishonour of once a flourishing and famous City, and will never be forgotten to the End of the World.

Ingratitude, saith the Prophet, is as the Sin of Witchcraft; it's a Sore, and a Plague.

If we therefore should pass by such signal Blessings (as this Summer's Expedition hath afforded us) without Praises to God, and blessing the King, we may well be censured for our intolerable Ingratitude, and may justly provoke God to blast our farther Designs, and render us, as the City of *Athens*, (which was once famous) now despised, and that not only by Almighty God, but all the Nations round about us, and esteemed unworthy of any more Blessings.

I believe there are scarce any but what pretend to give Thanks this Day, or are so daringly bold to oppose Authority herein, and run Counter, publicly, to  
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the general Opinion and Practice of the Body of the Nation.

Yet it is to be feared, and it may be asserted too, without a breach of Christian Charity, that there are but too many such among us, who, as the Prophet saith, *Draw near to God with their Lips, while their Hearts are far from him*; who seemingly praise God for the Safety of our KING, and the Victory which he hath obtained over his Enemies, with the rest of his Loyal Subjects, yet in their Hearts, it may be, curse the KING, or at least secretly laugh at those who are more zealous and devout in Praising and Thanking God for his Safety (than themselves.) 'Tis plain enough, beyond Contradiction, that there have been many such in this Generation; and I should mightily rejoyce if there were none such in this day.

The *Grecians* had a Proverb among them which certainly concluded against themselves, and I fear may be applicable to some in this Generation, though I hope to none that are here present, *Agamemnon, for the Honour of Greece, had done great Service to the Conquest, and Subversion of Troy, and when he came home, was suffer'd to be slain by his own Wife*: the Application is plain and easie.

Our Gracious and Dread SOVERAIGN hath exposed himself much beyond the common Methods of Crowned Heads, in the Service and for the Advantage of these Kingdoms: He hath banished our Fears, and rescued us out of Danger; he hath secured our Religion and Property to us, if the Fault be not our own; if, like the *Israelites* which were delivered out of the Bondage of *Egypt*, we are not uneasie till we be bound again.

I may be bold to say, some such there are (I grieve to speak it, and yet it is but too true) who endeavour to blast the Fame, and lessen the Merit of our Glorious and

and Renowned PRINCE and SOVERAIGN, and hereby virtually endeavour to overthrow his Government, at least in the Hearts and Affections of his People; and this may be naturally concluded from their unbecoming Deportments towards him and his Government.

For this we may conclude as a general Maxim, That whosoever shall refuse to swear Fealty and Allegiance to the KING, from any Pretence whatsoever, will not be deficient in his Endeavours to extirpate his Government, especially in the Affections of his People, and dethrone his Person too, whensoever it shall be in the power of their hand to do it; which God of his infinite Mercy prevent.

Such Persons may justly be stigmatized with a Mark of horrible Ingratitude, both to God and the KING; and we may conclude, that they shall be severely accountable (to God) one day for all this, whatsoever their present Apprehensions and Pretences be. But I hope the Numbers of such ungrateful Persons are now so small, that they will not be sufficient to obstruct our Happiness, or engage God to put a Stop to that Success which he designeth our KING, of which that of this Summers Expedition is a Specimen or Foretaste; for which let us praise and thank God, as our Duty requires us, and sing the Praises of God aloud, that all the World may hear it: I mean, live a holy and religious Conversation, *that others seeing our good Works, may glorifie our Father which is in Heaven.* This will engage God to prolong the Life of Our Gracious and Valiant KING; to prosper his Designs, and to fight his Battels; to conquer his Enemies, and to arm his Officers and Soldiers, as with Courage, so with Faithfulness, and with Wisdom, which are no small Advantages: and such we may expect, upon our grateful Acknowledgment, and sincere  
and

and hearty Thanks to God for the Blessings and Favours already received.

Thus then is the Duty, with the Object, and the Subject thereof; which may be a forcible Argument to prove the Reasonableness thereof. The manner of performing it, I have already briefly hinted at, it must be *in course*, as it is in the Text, that is, in the time appointed for the Exercise thereof, *viz.* this Day, set apart by publick Authority for this Purpose; not that hereby other Times and Seasons are excluded for the Praising and Thanking God for his Benefits and Favours, which are continued and renewed to us every day, (for which we ought to repeat our Thanks and Praise every day) but not neglect to give general and publick Thanks and Praise to God this day for so general and publick Blessing; and let this be done in a due Proportion according to the Greatness of the Mercy we enjoy, with Uprightness and Sincerity of Heart, with a humble Mind, and engaged Affection, which are the Qualifications, as I briefly hinted before, with which our Duty must be accompanied; and being thus qualified, will be accepted, and undoubtedly advance our Prosperity, to the Ruin and Overthrow of our Enemies.

This will obtain us greater Victories against them, secure our present Advantages, and prevent our future Danger; and this, we may expect, will be the happy and blessed Effects of our hearty Thanks and Praise.

For the Application of all then.

What remains, but that we be all engaged in the faithful and zealous Performance of this Duty, as the Nature of the thing requires.

And consider, 'tis from God we enjoy all our present Mercies, and in him are, or ought to be, all our future Hopes and Expectations: he made us when we were not, and restored us when we were lost: 'tis he that supplieth

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our Wants, forgives our Sins, and crowns our Designs; and the richer those Benefits are, the more hearty Thanks they require; great Deliverances, and signal Victories, such as we commemorate this Day, call for a due Proportion in our Thanks and Praise; for where much is given, much is also required.

All that we have is given us of God, and all that we enjoy is from him, and is not the Production of blind Chance or Fatality.

The Philosopher might see the Stars in the Water, though he could not see the Water in the Stars; 'tis not the Stars, but God that governs the World, for all things are disposed of according to his Directions.

What the Astronomer imagined to find in the Heavens, I am sure may be found here below: *Cancer* is not there but here, *viz.* many Apostates, retrograde to Goodness, Piety, and Religion; here is *Scorpio* the Slanderer and Blasphemer; here, and not there, are those Depressors, and covetous Defrauders, and Serpents which hurt and destroy one another; here below, and not in Heaven, are those Bulls and Goats, Persecutors, and unclean Persons, Lions rampant, and Rams assailable, that push and devour one another, the more's the pity.

'Tis strange to behold, and yet too true to be denied, that Men endued with rational Souls, and capable of immortal Glory, should act so irrationally.

Is this the Gratitude we owe to God? If so, sure this excellent Quality hath lost its proper Virtue. Is this to praise, and give Thanks to God, for such signal Tokens of his Love and Favour? *viz.* to run Counter to his holy Laws? if so, we may expect no other Effect thereof than the Apostle indicates, that if we bite and devour one another, we may be destroyed one of another, and the Common Enemy may swallow us all.

It was the Divisions and Discords of *Jerusalem*, together with their Ingratitude, that wrought their Ruin; and it may do ours unless we speedily amend.

The Murmuring of the *Israelites* in the Wilderness was the Cause why many of them were destroyed, and never entered into the Land of Promise: Let us then, by the Foresight of their Ruin, prevent our own.

Our Fears are now evaporated, and our Danger at present seems to be over, and yet we will not (I mean, some troublesome Spirits, which breath among us) be content; but let us take heed, *and sin no more*, Joh. 5. 14. according to our Lord's Instructions, *lest worse things come upon us* than whatever yet we have felt, or fear.

We seem, generally, to be well enough satisfied with what God has done for us; but many among us are still dissatisfied with the Methods and Instruments, in, and by which, God hath brought about so mighty a Deliverance; as if it were convenient for, and peculiar to them, to prescribe Rules to Infinite Wisdom.

They would have the Blessings of God, but they would have them descend upon them in their own Clouds, or else they shall not be esteemed worth their Notice, but rather deserve their Opposition.

And this seems to be the plain Language of some disaffected People in this present Generation.

Oh, horrid Ingratitude! altogether unbecoming the Practice of Reasonable Men, or Christians.

I would ask a Question, if I knew where to have it resolved, *viz.* What such Men as these would have? To which, I doubt, themselves cannot answer.

It must certainly be concluded, that they are in love with Chains, that seeing they are loosed from them, they endeavour, what in them lieth, to bind them on



afresh: This, certainly, is neither consonant with Reason nor Religion, though such Men, perhaps, will pretend to both, for both detect such Absurdities.

It is unbecoming the Reason of a Man, to destroy his own body; and I am sure it's unbecoming the Practice of a Christian, to contribute towards and rejoyce in the Ruin of his Country, and of that Church of which he is a Member, (at least by Profession;) as undoubtedly all such disaffected Persons virtually do, though it be not in their Power actually to perform it.

But such Persons, whoever they are, must expect one day to be severely accountable for all this; and therefore I would faithfully warn them all of it this day, if my Voice would extend so far.

For it's no small matter, to endeavour to thwart the Designs and Methods of the Almighty God.

For if Men will walk contrary to him, he will also walk contrary to them, and by some means or other, and at some time or other, will make them feel the weight of their Folly, in the Punishment of their Iniquities.

And if his Mercies cannot prevail with them to be grateful, his Judgments will make them know what it is to affront his Majesty.

Let such therefore be wise in time, and express the Gratitude of their Souls for such great Blessing, in a due Proportion of Thanks and Praise, as is suitable for such an Occasion, and that with a hearty Sincerity.

And let us all, after the Example of the Holy Prophet, call upon, and stir up one the other, to praise the Lord, and declare the wonders that he doth for the Children of Men, and especially for such wonderful Blessings as we commemorate this Day, viz. The Preservation of  
our

our Gracious and Illustrious KING, and for the Advantages which God hath given him against His and Our Enemies in this Summer's Expedition.

And well may the Safety of such a PRINCE deserve (and require a Day of Congratulation and Thanksgiving.

I need not now give you a Narrative of his Miraculous Preservation, forasmuch as it hath been so often repeated in your ears.

Such were the Guards of his Person, that hitherto (blessed be His and our God) his Enemies Attempts against him have been unsuccessful.

And besides the subsidiary Guards of Men, he had an inward Guard (I doubt not,) viz. the Integrity of his Mind and Conscience; which, though it do not always secure a Man against the Rage and Violence of Men, yet it arms a Man with Courage and Resolution, to stand against and sustain all.

Besides which, he had a spiritual Guard too, viz. the devout Prayers of his Faithful and Loyal Subjects, which always attended his Preservation.

Yea, he had also a higher and more noble Guard, which still attended his Safety, viz. the Protection of the Watchful and Powerful Angels, those ministering Spirits, and the watchful Providence of his great Maker and Creator; those divine Guards, which have fenced him in on every side as with a Wall of Fire, which at once preserved his Person, and destroyed many of his Enemies.

But my purpose is not at this time to bring you back to the View of his Perils, but to stir up your Hearts to a thankful Acknowledgment of, and hearty Thanks and Praise to God for, his wonderful Preservation and Success, who is justly stiled *The Defender of the Faith.*



He hath, as the Instrument of God, been hitherto the Preserver of his Temple among us (ever since the great Disposer of all things hath committed the Charge thereof to his Care) from Idols and Superstition: and God hath hitherto (blessed be his Majesty for ever) preserved him from all his Enemies; and we may conclude, that that Providence that hath hitherto preserved him in such an extraordinary manner, hath designed him for some farther Service to the Christian World, (which is more than ordinary.)

For because he loved *Israel* for ever, saith the Spirit of God by the Prophet, therefore made he him KING, to do Judgment and Justice.

1. Kings  
10. 9.

And It was God that set a Crown upon his Head, and hath hitherto, by a Miracle, preserved it and him together, contrary to the Designs, and in spite of all the raging Malice of *France* and Hell: For by me, saith the Spirit of God by the Wise-man, *Kings reign, and Princes decree Justice.*

Prov. 8.  
15.

God hath hitherto delivered him from all the secret Attempts and open Violences of his Enemies: and in him we are all delivered; that we might rejoyce in his Safety, as sometimes the *Romans* did in the Recovery of *Germanicus*, when they ran with Lamps and Sacrifices to the Capitol, and there sung, with Shouts and Acclamations, *Salva Roma, salva Patria, salvo Germanico*, the City is safe, and the Country is safe, and All is safe in the Safety of *Germanicus*.

And the same Acclamations of Praise well become Our Mouths this Day, when we seriously consider the manifold Blessings we enjoy in the Safety of, and under the Auspicious Reign of our Noble and Illustrious KING, WILLIAM.

For

For such a KING of Men, under whose Government we enjoy all that our Hearts can wish or desire, (as the present Circumstances of Affairs stand,) save only that of his Royal Presence among us,) let us adore and magnifie the great God of Kings.

And as we ought in private to sing every day, so may we with the whole Nation sing (with upright Hearts and engaged Affections) in publick this Day, *Salva Britannia, salva Ecclesia Anglicana, salvus Gulielmus*, the Kingdom is safe, the Church is safe, all our Estates are safe, and we are all safe and happy in the Preservation of, and under the thrice Auspicious Reign of our Illustrious KING WILLIAM.

And I would to God, that as we have great Cause of Emulation, so we would be diligent and faithful in the Imitation of the Praises and Thanks of *Israel*.

Bless we then the great King of Kings, for his Preservation, who as God's Instrument preserveth our Temple; as the *Israelites* did for their King, who built the Temple, whilst the *Levites* and the Singers sound <sup>2 Chron.</sup> with Harps and Cymbals the Praises of the Lord our <sup>5. 12.</sup> God; and say, as it is in the Text, *Praise the Lord, for he is good, for his mercy endureth for ever towards our Israel*.

Let us then, my Brethren, with prepared Hearts, and religious Affection, magnifie the glorious Name of God, as we pretend to do this Day; and, if it be possible, let us, by some unusual Strains of united Thanks, pierce the very Skies, and give an Eccho to those Celestial Quires which are above, who perpetually sing forth the Praises, and Glory, and Honour, of the Great and Immortal God, who sitteth upon the Throne for evermore.

In

*A Thanksgiving Sermon for*

In one Word, May the God of Heaven still preserve the Person of our Dear and Dread SOVERAIGN, and convert or confound all his Enemies.

May the Crown long, long flourish upon his Head, and may he reign gloriously over all that hate him, and in the Affections of all his Subjects.

And may the Keepers of God's Temple, and the Defenders of the true Ancient and Apostolick Faith among us, live and flourish; and let every true-hearted Englishman say, with one Voice, *Amen, Amen.*

Yea, let *Amen*, the faithful and true Witness in Heaven, say *Amen* to it.

And as for our Selves, Let us all (dearly beloved) heartily and sincerely repent of our former Sins, and resolve every one of us in particular, to be better men, and better Christians, and to serve God with pure Hearts and Consciences, and demean our selves always in a Vertuous and Religious Conversation.

And then we need not fear, but God will still preserve our KING and Us from all His and Our Enemies, and give us a compleat and entire Victory over them, to a glorious Perfection, and establish us upon the lasting Foundations of Peace and Happiness, that we may still have more and more Occasion to praise, magnifie, and adore the God of Heaven, our great and mighty Deliverer; and after the Example of the Holy Prophet, call in all the Creatures of God to celebrate his Praises, and say with one Voice, *Praise the Lord, for he is good, and his mercy endureth for ever towards our Israel.*

**FINIS**



